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FOR THE GOSPEL MESSENGER.

ON RESPONSIVE WORSHIP.

*A Sermon, preached on Sunday, March 13, 1831.*

1 Cor. xiv. 16. 17.

"Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou surely givest thanks well, but the other is not edified."

This is one of the various arguments, advanced by the Apostle to show the unprofitableness of speaking unknown languages in the Church. It was his desire that all things should "be done unto edifying, decently and in order." Whereas the Corinthians were so fond of displaying their gifts in the public assemblies, that they often indulged this propensity without regard to the understandings of their hearers, so that great confusion was occasioned in their meetings. In our day, no such difficulty is likely to arise, and therefore, the great design he had in view is inapplicable to us. There is something, however, in his manner of introducing the argument, which deserves our attention, in reference to the manner of conducting the services of the sanctuary, which prevailed in his day. His question implies that it was the custom of the Christian Church from the beginning for all the people to signify their assent to the public prayers by saying *Amen* at the conclusion of them. This was evidently in imitation of the ancient Jewish worship, and we have many examples of it in the Old Testament. Indeed, the Jews are said to attribute a wonderful efficacy to this word, and have an idle tradition that the gates of Paradise will be opened to him who utters it with all his might. The Apostles and primitive Christians, without imbibing this superstitious idea, evidently attached great importance to the part which the people took in the services of the Church, and the subsequent ecclesiastical writers show that their response used to be pronounced audibly and fervently, each person expressing his own faith or desire, and animating the devotion of his fellow-worshippers. Justin Martyr and Jerome, who lived, the former in the second, and the latter in the fourth century, agree in stating that when the people answered *Amen*, the sound was like a clap of thunder—so universal was their acquiescence in that suggestion of the Psalmist, on which the har-

monious beauty of their worship would seem to have been founded: "O magnify the Lord with me, and let us exalt his name *together*."

The liturgy of our Church, built as it is upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, was framed after the model of ancient usage, as being the best which could possibly be devised. And if all who use it, would unite in it with earnestness, none of its impressive beauties would be lost, and we should, in some degree at least, perpetuate those days of simplicity and purity, when the worshippers in the Lord's house lifted up their voice with one accord, and echoed the praises of the heavenly hosts. Having on two former occasions, held up to your humble imitation the example of the cherubim above, but without success, I descend now to that of men of like passions and feelings with yourselves, in order to deprive you of the plea, that an assimilation, on earth, to the exalted services of heaven, is impossible: as well as out of respect to that disposition, so general among men, to value human institutions more highly than those which originate with purer and more holy beings.

If it had been deemed by the Apostle a matter of indifference whether there was or was not a concurrence in the prayers which were offered, he would not have insisted so strenuously on the importance of their being understood. If the intention of public devotions was destroyed by their being performed in an unknown tongue, that intention must have been to edify the hearers as well as the speaker. And this edification could not have been effected, without their concurrence, even though they knew what was going on to be a sacrifice of prayer or thanksgiving in which they were all equally interested. By parity of reasoning, if in a modern congregation, the speaker be not assured of the concurrence of those who hear him, in the exercises, for engaging in which they are assembled together, he has reason to doubt whether they are edified by the language he employs, or whether they fully understand it in the spirit, however plain and intelligible it may be in the letter. And of their concurrence he can know nothing, if they remain silent. The very fact, that he who filleth up the place of the private person (as the original words in the text may be more correctly rendered) cannot or does not say Amen at our giving of thanks, warrants the supposition that he is ignorant of what is going forward, that his thoughts are otherwise engaged, or that he does not enter fully into the spirit of the exercise. True, we cannot investigate the feelings of his heart—he may be equally or even more earnest than others who make the voice of God's praise to be heard, but then, he is deviating from the course pursued by holy men of old, whose invariable rule was that laid down by an Apostle: "With the heart man *believeth* unto *righteousness*, but with the mouth *confession* is made unto salvation." It is a part of the honour of Christ that every tongue shall confess, "for the Scripture saith, whosoever believeth on him shall not be ashamed" to declare his righteousness in the great congregation, or openly to acknowledge him in the public assembly of his saints, the place where his honour dwelleth.

Inattention, then, in some, and an unwarrantable diffidence in others, may be considered as the two leading causes which operate against the solemnity and harmony of our worship. To do what we can towards their removal is highly obligatory upon us.—And

1st—We address ourselves to those who through habits of *inattention* are deficient in the matter under consideration. Your ostensible object in coming to the house prayer, my brethren, is to engage in the holy duties to which it is consecrated and set apart. The consideration that these earthly courts are none other than the house of God and the gate of heaven—that he who fills heaven and earth with his presence, here condescends to meet us, is calculated to awe the most careless mind and to fix the wandering affections of the heart. If any thing can arrest the attention of the thoughtless, it is their introduction into the presence chamber of the Great King—it is the recognition which is here made of his majesty in all the services which are rendered. “When about to present ourselves before any earthly dignity, do we not usually reflect where we are going, and free ourselves of all incumbrances which are foreign to our purpose? And are not our minds intent upon that one purpose? Ought we not, then, when expecting to appear before the Kings of kings, to prepare ourselves for the solemn interview, and leave behind whatever may offend or interrupt” our communion with him? Should we not give heed to the pertinent admonition of Solomon: “Keep thy foot when thou goest to the house of the Lord, and be more ready” to “worship him in spirit and in truth,” “than to give the sacrifice of fools, for they consider not that they do evil.”? “Shall the earth tremble at his presence? shall mountains quake at the sight of him, and shall not man be afraid?”

Consider, moreover, the importance of the business for which you assemble yourselves together. It is to provide for eternity—it is to plead with your God and King for an interest in his favor—it is to solicit that you may stand on his right hand, and on his left in his heavenly kingdom—that you may be advanced to high places of distinction, and have a part in the heritage of his people—it is to unite with ardour and alacrity, in those exercises which, as they typify in the Church militant those of the Church triumphant, are destined and calculated finally to exalt you to a participation of them. And this is not merely a *duty* which you are *commanded* to perform, but a *privilege* which you are permitted to enjoy. “The work of prayer and praise is the work of heaven—it is, therefore, an honorable and blessed work—a work which can make the meanest of the sons of men, resemble, in some degree at least, the angels of God, and give him a foretaste of their joys. That life is the happiest which is most devoted to this employment—that man is nearest to heaven who has the greatest love for it—nay, he is already come to the heavenly Jerusalem, to the innumerable company of angels, and to the general assembly and Church of the first born,” and with reference to this it is that an Apostle requires so great care to be taken “because of the angels.” Who, then, can be indifferent, careless, or

unconcerned, under circumstances so animating, exciting, and ennobling! Whose heart will not burn within him at the thought of the dignity to which he is advanced, of being permitted, patriarch-like, to draw nigh in full assurance of faith, and speak to Him who dwelleth in light inaccessible, whom no man hath seen, or can see, as a man speaketh unto his friend? Oh, how insensible to the most constraining motives which can be urged on a rational and immortal being must he be, who can be unmoved in the spirit, or refrain his lips from bursting forth in the fervent language of holy men of old: "Surely the Lord is in this place—How amiable are thy tabernacles, O Lord of Hosts." Are you uninterested, my brethren, in the petitions which are here offered? Have you no reason to supplicate the pardon of past transgressions?—no wants in common with your fellow-men, which He alone can satisfy in whom you live, and move, and have your being?—no need of grace to help you in your conflict with temptations, which He only can impart, who is able with each temptation to make a way for your escape that you may be able to bear it? Have you no grounds for praise?—for celebrating the memorial of abundant mercy and goodness which have followed you continually? Has the arm of the Lord never been seen over you, when you yourselves have acknowledged that vain was the help of man? Has he never in the history of your eventful lives, delivered your souls from death, your eyes from tears, and your feet from falling? And were all these acts of loving kindness vouchsafed only to be received and then forgotten? "Are the sacred walls and niches of his temple filled with atheists," who come unto him as his people come, and sit before him as his people, and refuse to express their *belief* in him as their Lord and their God, with their own mouth and consent openly before the Church ratifying, confirming, and renewing their Christian profession? Then why do you sit still and keep silence as though you were mere spectators of the scene around you? Why do you not make mention of his name and mingle your voices with those of his redeemed? Why are you slack to lift up the hands which hang down, and to declare with your brethren in Zion the work of the Lord your God? Oh, while you hold your peace, the stone cries out of the wall, and the beam out of the timber answers it: "This people hath a rebellious heart, they are revolted and gone;—The ox knoweth his owner, and the ass his master's crib, but this people doth not know the work of the Lord, nor consider the operation of his hands." He that hath ears to hear let him hear.

To you, my friends, who are restrained by feelings of *diffidence*, from lifting your voice with strength to speak the praises of the Lord, we must also address the language of affectionate warning. It may be that the charge of inattention and indifference is inapplicable to you—it may be that you are "fervent in spirit" while "serving the Lord"—it may be that he who searcheth the heart and trieth the reins, is well pleased with your oblations. So far as simplicity and godly sincerity are concerned, this is all well. But, you are required in the New Testament, as you have received a gift,

to minister the same, one to another, as good stewards of the manifold grace of God. There are required of you external evidences of all internal feelings, that so you may be wholesome ensamples to the flock of Christ. To confess with the mouth, as well as to believe with the heart, is a duty strongly insisted on in various parts of the inspired word, but no where perhaps more so than in the language of our Lord himself: "Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed when he cometh in his glory—but whosoever shall confess me before men, him will I also confess before my Father which is in heaven." Here is a peremptory call upon you, predicated upon a principle of infinite and eternal moment. Your reward in heaven is to be proportioned to your work on earth. If ye suffer with Christ, or for his sake, ye shall also reign with him, but if ye are unwilling to go forth to the captain of your salvation without the camp, bearing his reproach, ye may not expect to share the joys and glories of his triumph. Would you be ashamed, my brethren, if removed from this earthly house to enter that temple above, an open and abundant entrance into which, you say, is all your salvation and all your desire? Would you be ashamed, if the Lord were even now to bow the heavens and come down, of being found in the number of those who follow the Lamb whithersoever he goeth? Would you be ashamed of the society of those, whose praise in the gospel is, that the world was not worthy of them? the society of Abraham, and Isaac, and Jacob? of Moses, and David, and Elias? of just men made perfect who escaped the pollutions of this evil world? And yet their everlasting priesthood was begun here.—They feared not the reproach of men, neither were afraid of their revilings. Their language was: "Let none that wait on God be ashamed: let them be ashamed which transgress without a cause—let the *lying lips be put to silence* which cruelly, disdainfully, and spitefully speak against the righteous—but let all those who seek the Lord, rejoice and be glad in him—let such as love his salvation say continually: the Lord be magnified." But perhaps you will endeavour to ward off this reproof, by making a distinction between the shame of which we are speaking, and a desire to avoid any thing like ostentation. Let me, however, tell you, once for all, that in the word of God, actions are estimated by a far less accommodating standard, than that which is set up by the sophistry of men. "The soft and qualifying terms employed by them, tend only to degrade religion to a matter of mere police." However they may distinguish between different degrees of the same fault, the principle remains substantially the same, and he that is deficient in the least, is, to all intents and purposes, deficient in the greatest. In the ordinary intercourse of the world, timidity, or diffidence, or modesty, call it what you may, is an estimable quality—but when it is indulged to an interference with the characteristic boldness of a disciple of Christ, it ceases to be so. Not that the gospel has any tendency to make men forward and presuming: but it requires them to be "valiant for the truth"—to defend its cause at all

hazards, and to aim at the praise of God rather than at the praise of men. The restraints of custom or of fashion, the arbitrary institutions of men, are not to conflict with plain, manifest, and acknowledged duty to God.

It is needless, however, to argue this point, because it is, in the case under consideration, a mere fallacy resorted to in order to shield yourselves from the naked truth. For what man in his senses can suppose that you are only indulging ostentation, or that the house of God is to you a mere theatre for display because you participate in its holy services? Who that frequents this place, halloed as it is to other pursuits than those of a perishing world, can be so base, so little concerned himself in what is going forward as to cast such an imputation upon you? And even if there be any such (which God forbid) "who art thou that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass, and forget the Lord thy Maker that hath stretched forth the heavens, and laid the foundations of the earth?" Why should you fear them which may kill the body, and after that have no more that they can do, rather than Him who is able to destroy both soul and body? Why should you, because Satan by their instrumentality stands at your right hand to resist you, forbear to speak boldly as you ought to speak, when there is so much at issue?—But, perhaps you have reason to be ashamed—perhaps you know that habitual inconsistencies of character in your intercourse with the world, render you justly obnoxious to the charge of honouring God with your lips while really your hearts are far from him—perhaps you are aware that a semblance of devotion in his house, would but ill comport with the actual tenor of your lives. If this be so, we can only regret that you derive so little benefit from an attendance on the sanctuary; that you are so little edified by its solemn ordinances; that you come to them with so little preparation of heart, so little desire to glorify God in your bodies and in your spirits which are his. Are we, my brethren, to judge you by this rule? Are we to infer that your "iniquities have taken hold of you so that you are not able to look up; that you remember and are confounded and never open your mouth because of your shame." If so, while we applaud your conscientious regard for the qualifications of such as the Father seeketh to worship him, we entreat you to labour diligently for their attainment, that you may be enabled to unite in his service in spirit and in truth.

It may appear to some, that we have attached too much importance to this matter, or too strongly urged its claims upon your notice and attention. But pledged as I am to defend the institutions of the Church to which we belong, and regarding as I do its liturgy as among the most important of these, in its tendency to promote unity of spirit within, and "to oppose an invaluable barrier against the errors and dangerous speculations of innovating ages and restless men, without," less I could not have said with any hope of success, in condemnation of what is evidently calculated in the end to disturb its proportions and so mar its beauty



as to render it no longer desirable as a channel of communication with the Deity. The transition is more easy perhaps than you imagine from such a violation of its order as devolves its performance almost entirely upon the officiating priest, to an entire dependence upon him to make known unto God the requests of a congregation, in far less dignified and suitable unpremeditated language of his own. Without pretending to judge of the worship of others, or to decide whether it be acceptable or otherwise to God, it has this one of many objections to it, that "though there be sincerity in the individual—though there be an insulated altar in every bosom, the visible chain is wanting which should connect all together, and conduct the spirit by which one is animated, through the whole." For how can he that filleth up the place of the private person concur in what is uttered, seeing he understandeth not what is said;—the one verily may give thanks well, but the other is not edified.

In taking leave of this subject, let me impress upon your minds the importance of taking heed lest you become subjects of the lamentation: "They have well said all that they have spoken; oh that there were such an heart in them!" May you rather ("as Moses by long contemplation of the divine nature in the mount, caught a gleam of its lustre with which his countenance beamed) by a diligent, constant, and faithful use of this service, in the temper of your souls and in the conduct of your lives be gradually changed into its glory!"—*Amen.*

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FOR THE GOSPEL MESSENGER.

*Extracts from Bishop Griswold's Address to the fifteenth Convention of the Eastern Diocese, September 29, 1830.*

"During the year now past, several of the most promising, useful, and eminent of our clergy, in other parts of our country, have been called from their labour, to receive their reward: and among them are numbered two of our most able, zealous and active bishops, arrested by the messenger of God in the midst of their usefulness and honours. But *being dead they will yet speak*, and by us may their voice be so heard, as to awaken in us all a more ardent desire to emulate their zeal, and share with them in glory. Many view it as what they term a *mysterious providence*, that, in such frequent instances, those ministers of Christ, of whom we have the highest expectations, and seemingly the Church has most need, should the first, and the earliest in life, be taken away. But God seeth not as men see: in his unerring wisdom this may be one of the reasons that they are taken from us; we think of them too highly; we naturally and very much incline to ascribe to human talent, and secondary causes, the glory which belongs to God only. Our idols it may be are removed, that the Lord may be our God. But for whatever purpose, in the counsels of unerring wisdom, we are thus visited, it is evidently the duty of us, who are yet spared, to redeem the time; to be more active and diligent in performing the duties, and increasing the numbers of the ministers of Christ." • • • •

"This noble edifice,\* in which we are now convened, was, on the 11th of November last, consecrated to the worship of Almighty God. The services, which from several circumstances were very interesting, were rendered much more so, by the excellent discourse delivered by him whose recent decease we now lament. Though then reduced by sickness and very feeble, he made a great and very successful exertion to bear testimony to the excellence of our institutions, and to give us good advice. It fell upon our ears as his dying words; and we trust will not soon be forgotten." \* \* \* \*

"The excellent institution called the 'House of Reformation,' under the superintendence of the Rev. Mr. Wells, I have twice visited, and in it once held a confirmation; and was highly gratified with the excellent order, and appearance of great utility." \* \* \*

"More than once have I advised that this diocese should be divided. However painful to me may be the thought, that I shall not again visit or see those congregations of God's people, to whom I feel so strong attachment, in things of such importance, the feelings and the interests of an individual should always yield to the public good. It is truly my desire, and most sincerely my request, that this Convention, and the Christians you represent, will not, from any sentiments of delicacy, or regard to what they may suppose to be my feelings, permit the interests of religion to suffer." \* \* \* \*

"The chief advantage of a liturgy is, that in the use of it, the congregation may unite their hearts and their voices in prayer and praise to God:—that we can, as did the Apostles, 'lift up our voice to God with one accord.' And except we actually do this, the peculiar excellence of the service is lost. And this is, in a very great and deplorable degree, the fact: in many of our Churches the responses are scarcely heard; and in others heard but from a few. It has heretofore been much the practice for congregations to employ clerks to worship for them, and they not always of the most respectable character, a practice which has brought much ridicule and disgrace upon the Church: but happily this evil is much diminished. They who are appointed to such an office, should most evidently be men of undoubted piety, of unblemished character, and of respectable standing in society; and their appointment should not cause the people to worship God the less for themselves. When the service is in a language which the people do not understand, it is not strange that the whole should be performed by two persons: but let it not be so with us. In the primitive times, the people's response of Amen was compared to thunder: with us, it is a voice so still and small as not always to be heard. It is certainly of very great importance to the beauty and the profitableness of our service, that the congregation should generally unite as the Church has directed: that when we '*speak to each other in psalms and hymns and spiritual songs,*' the responses be made not too loud indeed, but audibly, and with such spirit and animation as to show that we delight in worshipping the Lord God of our salvation. If only a few voices are



heard, and those faint and low, it has the appearance of our being ashamed to worship God, or of our disliking our own liturgy: it makes the service appear awkward, dull and formal. But when the whole congregation, with a holy fervour, unite in all the parts, it is truly social worship. The devotion is by sympathy communicated, and God is worshipped in spirit and in truth. We might honour our service much more by using, than we do, and can do by praising it.

"In some Churches, both ministers and people in repeating the Creed, sink the voice into a low, under tone, as though 'ashamed to confess the faith of Christ crucified.' If any one part of the service should, more than the other, be pronounced in a strong, firm, and decided tone of voice, it is this, when we 'rehearse the articles of our belief;' when we confess that faith by which we hope to overcome the world, and to be justified in the sight of God.

"In the last few years, our General Convention has wisely taken some measures for the improvement of our Psalmody; but still in some of our Churches it is too little regarded, and in others so managed and performed as to seem to be designed more for entertainment, than for religious adoration. The singing of sacred hymns and psalms was practised by Christ and his Apostles, and it is viewed by our Church, and by Christians generally, as a part, and a profitable part of public and social worship. We ought, therefore, in this, as in other parts of divine service, to have regard to profit, rather than pleasure; to the honour of God, and to the increase of piety, gratitude, and love, 'making melody in our hearts, to the Lord.' All who can, 'with decency, and to edifying,' should bear a part in the vocal harmony."

The Bishop reports 11 candidates for Orders, and that he had confirmed, since the last Convention, 584 persons—visited within the year all the Churches and parishes, excepting six—ordained 3 Deacons, and 6 Presbyters.

FOR THE GOSPEL MESSENGER.

#### AN EPISCOPAL REVIVAL

Circumstances led us four or five years ago to visit a neighbouring parish Church. It was one of the oldest in the State, and venerable alike for its antiquity and its appearance, it struck us as being peculiarly appropriate to its sacred use. But to that use it was now dead. Year after year had passed away and no one ministered within its sacred walls—Sunday after Sunday, and the birds which built their nests in its eaves, and the beasts which took shelter in its ailes, ay! within its sacred altar, remained in undisturbed possession of their homes, "the home of the God was desolate foxes walked there." The walls were fast crumbling away, and the tables of the Decalogue were no longer bright with their golden letters; the very graves were open and the

\* We regret that this very excellent article was not received in time to be inserted in a more prominent place.

friends who should have built them up were scattered over the world, or slept in their own narrow homes. It was a desolate melancholy sight, and we felt as we contemplated it that in a few years sorrow and zeal would be alike in vain. Time would leave nothing to lament or to restore. Those few years have passed away and we have again visited the scene of our dismal forebodings, but how changed was that scene. Here, indeed, was a revival, a practical, noble revival, exhibited not in sadness and gloom, not in apathy to duty and reserve towards friends, but in the fruits of active zeal and virtuous enterprize, in the restoration of all that is holy and revered in the sanctuary, in renewing its dilapidated walls, in rearing its demolished altar, in erecting its fallen pulpit, and finally in having that, without which all would be useless, a minister in the constant performance of his sacred duties. Weekly there assemble a respectable and attentive congregation; monthly they partake of the Holy Supper of their Lord, and the hitherto ignorant and consequently vicious slave learns, with gratitude, the knowledge of his immortality and the way to heaven.

The residence of the Minister is under repair and will soon be habitable. A Chapel in a distant part of the parish (too distant for interference) has been reopened under the auspices of the same zeal, and the ministry of the same Clergyman. Thus, where a few years ago the name and ordinances of our religion were unheard and unknown, a regular and well attended service is weekly performed, and there have been, and we have every reason to believe, will yet be added to the Church numbers who before lived in utter ignorance and carelessness of her most important doctrines.

Such is an Episcopal revival—begun in wisdom, prosecuted with zeal, and we hope to be continued in triumph—well may we expect God's blessing upon exertions such as these—they will not, they cannot fail. To build up the waste places of Zion—to raise again her fallen altars—to renew the incense of prayer which had been neglected—to offer the oblation of praise which had ceased—to reclaim from unhallowed possession that whereon should be inscribed "holiness to the Lord." Such endeavours must always be successful. Heaven smiles upon them and earth, wicked and miserable as she is, earth herself unites her voice and her wealth in their support. Let then the workers of this revival go on "in the confidence of a certain faith," and when we are asked for our evidences of revived Christian principles, we will point to their labours and say, "we know them by their fruits."

R.

#### ON THE LORD'S DAY.

*Extracts from Bishop White's Letters on the Religious Observance of one day in seven.*

"No sooner had the Apostles begun to act, under the commission received by them during the Festival of Pentecost, than the first day of the week, for the reason given, became the day of assembling for Christian worship. It is called, in several places in the Acts, 'the first day of the week;' which countenances, on this point, the phraseology of a respectable society among us. In one place of

the sacred volume, it is called 'The Lord's Day,' and this is the term under which it is generally known, in the age immediately after the apostolic, and downwards; although the Christians of those days did not hesitate to apply the words 'The Lord's Day' and 'Sunday' indifferently; the idea of dedication being easily transferred from the material sun to the sun of righteousness lately risen on the world."

"It is an unequivocal fact, that, throughout christendom, the only bodies of professing Christians who apply the term 'The Sabbath' to the first day of the week, are the Church of Scotland, the Dissenters in England, and their descendants in America. In that application it is unknown, not only by all the Roman Catholic and by all the Greek Churches, who in this, have uninterrupted tradition on their side, but by the Church of England, by all the Lutheran Churches, and by all those which are Calvinistic, on the continent of Europe. The deviation in Great-Britain was begun by a certain Dr. Bound, in the reign of Charles the First."

"The extravagance of Dr. Bound, as to the obligation of the Jewish Sabbath, was much promoted by the public indignation against the Book of Sports issued by the King; the licenses of which, by the bye, were far short of those of your author: and I should not wonder, if the austere theory should be now aided by the theory which sinks the day into an opportunity of festivity and amusement."

"In the primitive Church it was reckoned a reproach on a professing Christian, that he was said to sabbatize: and although on the Lord's day, the successor to the sabbath, it was considered as a day not of dejection, but of joy and gladness; yet, of its being spent in festivity and amusement, we have not a word: but the joy and gladness meant, were of a religious cast of character. When we come down to the fourth century, and to the then taking of Christianity under the protection of the State; and when, in the imperial edicts to this effect, there must be no small evidence of the practice which had descended through the three preceding centuries; there was so far from being allowance for what has been contended for in the Quarterly Review, that there were prohibitions of public games and of exhibitions of the theatres. Of this there is evidence in the Theodosian and Justinian Codes."

"When Cain and Abel, as it were at the gates of Paradise, brought their respective offerings, it was 'at the end of days;' this being the strict translation of the words rendered 'in process of time;' which has strong appearance of the termination of a week; there not being, as yet, any other notice of a division into periods. However slight the subsequent references to the sabbath—for there are such—yet, that it was known and acknowledged before the giving of the law, is evident from what Moses said to the Israelites, to account for the two days supply of manna—"See, that because God has given you the sabbath, therefore he giveth you on that day the bread of two days." It is probable that the institution had become much neglected, during the sojourning in the wilderness. Never-

theless, the legislator refers to it as of existing obligation: and this was a considerable time before the giving of the decalogue." • • • • •  
 "The attention of Noah to the precise length of seven days, in three instances, for the ascertaining of the state of the deluge, seems not a little indicative of a periodical return, during the antediluvian centuries. In the Pentateuch, before the delivery of the law, there are several notices of weeks, as the subdivisions of time; with the appointment of which, that of the sabbath must have been coeval. Even among the most ancient nations of the heathen, there are found traces of the same division of time; and among them one passage from Homer, and another from Hesiod, are commonly quoted."

"As to the change of the day; perhaps it was thought no unreasonable accommodation of the original command, from the consideration, that the latter could never have been kept by the continually increasing family of men, with the precision of the observance, among the Jews; whose territory was of small extent, and the smallest from east to west. This permitted regard to the same hours, by all the population of the land; whereas, it was impossible over a great extent of country, because of the course of the sun from east to west.

"You will doubtless have perceived, sir, that if the observance of the sacred day has been rested on its true foundation, there is in it nothing favourable to the austerity and the gloom so much deprecated by your author. This, however, when hampering the consciences of any, I would never treat with levity, much less with severity; unless, as sometimes happens, there be 'the straining at a gnat, and the swallowing of a camel.' Doubtless, in the minds of many, with some in sincerity, and with others marked by ostentation, there are notions for which no authority can be shown in the scriptures. It is well known, that in some trades, there are operatives whose limbs are cramped by their sedentary labours. A man thus circumstanced has censure thrown on him, on acknowledging that, for the recreation of his bodily organs, between the hours of public worship, he has taken a solitary walk. I have known instances of this, and of other cases, in which scrupulous persons have hesitated to give the civility of the hat, in their way to a house of public worship; much more, to notice the weather, or any subject not strictly religious. It cannot be conceived, that these extremes are within the purview of the theory here advocated. Even on the ground of the Jewish prohibitions, they cannot withstand the declaration of the Saviour, that 'the sabbath was made for man, and not man for the sabbath.' But if the overstrained pretensions of some of that people are to be regarded, there would be no force in what was said by the same Saviour—'Doth not each of you loose his ox or his ass from the stall, and lead him away to watering? A superstitious Jew might have retorted, that it had been in the power of the owner of the ox or ass, to lay in a sufficiency of water on the day preceding the sabbath. This is a case wide of the plea of strict necessity, under which it is often ranged."

"In the prophecy of Ezekiel, the Almighty is introduced saying [xx. 12.] 'Moreover I gave them my sabbaths, to be a sign between me and them, that they might know, that I am the Lord that sanctifieth them.' Of what was the sabbath a sign? Was it simply as a day of rest? There seems no congruity between the sign and the thing signified. But, if it be understood as calling the attention of the people to the worship, instituted at the finishing of the creation, there is great significancy in the terms. It was an outward and visible sign of an inward and spiritual sense: and, therefore, with great pertinency it is added, 'that they might know, that I am the Lord that sanctifieth them.' In the same prophecy it is said, [xvi. 3.] 'the people of the land shall worship before the Lord, at this gate, in the sabbaths and in the new moons.' Here is a prescribed command for devotional offerings on the sabbath day; and a decisive testimony to its being a day, not of festivity, but of devotion." • • •

"The very respectable historian of the Jews, Flavius Josephus, whose works have always been considered as decisive, in whatever regards that people, states as said by an enemy, 'they have a custom of resting every sabbath day, without either bearing arms or tilling the ground, or attending to any common business whatsoever; but they employ it wholly in their temples and upon their devotions, from morning to the evening.' What says the great historian to this? Does he deny it? Not at all; but he asks, 'what can be more heroical, than to postpone life and country, to what we owe to God's holy law and religion?' Here is ground of the presumption, that strongly as the seventh day's rest was grafted on the character of the people, it was not without the accompaniment of the religious uses, to which the rest should be dedicated.

"The same fact is established by the Jewish Mishna; an exhibition of the worship of the synagogue, published long after the apostolic age; but universally allowed to be a faithful tradition of what had been practiced in the preceding ages. Besides the reading of the law and the prophets, with devotional exercises from the psalms, all in Hebrew, there were added, for the benefit of those to whom the Hebrew was not vernacular, eighteen prayers, full of rational devotion, and still extant. This must have been the service attended on by our blessed Saviour, and by his Apostles after his death; and by the countenance thus given to it, is an argument for a prescribed form of prayer. • • •

"Christianity was established as obligatory, by one of the first laws under William Penn; and was affirmed to be the religion of the State, by our Supreme Court, so lately as in 1824. It is only on this principle, that we can justify our legislatures in their closing of the public offices, and in their suspending of judicial processes on the Lord's day; possibly, as much to the inconvenience of individuals, as would be the closing of the *post-offices* on the same day. Not only so, in the teeth, as it were, of what your author supposes to have been the purpose for which the day was appropriated, we have a legislative provision against 'hunting, shooting, sport, or diversion, whatsoever.' If any judge, or inferior magistrate, after

having embraced the doctrine of your periodical, should be obliged to sit on a cause brought before him of a breach of this law, what a conflict must there be in his breast, between the sense of his official oath to administer the laws of his country, and his sympathy with a fellow-citizen, in the hard case of being punished for the spending of the day in the very species of engagement for which it was set apart! Your author scouts the idea of toleration, as presupposing an establishment; but I hold up the truth that Christianity is the law of our land; and that, if so, the abuse of the one day in seven can shield itself only by the plea of toleration, and is liable to the restraints of law."

"But, the tract in your Review is chargeable with a more direct tendency to licentiousness. If we go no farther than to the population of this city; it is certain, that no small proportion of its inhabitants, without being indebted for it to the pen of any ingenious writer, have reconciled their minds to the absorption of the gains of a preceding week, in the festivities of the tavern and of the grog-shop. While the wealthier of their fellow-citizens, shall be properly spending the Lord's day, in festivities of a genteeler style and taste, there ought not to be censure or contempt cast on the coarser indulgences of the classes so incompetent to the same expense. From my limited intercourses, in part, with the class of daily labourers, and especially of those of them who unite themselves to their species of festivity on the Sunday, I have formed the opinion, that on the Monday, they are less qualified than on any other day of the week for an early renewal of their labours.

"If we go on beyond this limited sphere, and examine the condition of districts (for there are many such) destitute of the religious observance of the day, for so many years, that a generation have grown up under a cessation of its exercises, it will be found that there are so many states of society, progressing in ignorance and vulgarity; of which the only remedy, will be in the efforts of our various denominations, to carry religious instruction to every corner of the land. If it have sometimes the alloy of error, there is so much of the native gold, as to make it preferable both to ignorance and to infidelity, and to the vices of which both of them are fruitful.

"You will have perceived, that in the above, there is no tracing of the subject, in its bearing on that of the Sunday Mails. Whether the federal legislature be competent to what is requested of them; and whether the measure would be wise; are questions, on which I have not entered. My opinions on these points, and on some others in your Review, are currently expressed by me on suitable occasions; but at present, I think it expedient to limit myself to the single point of contradicting a specious argument for the consecration of the Christian Sabbath."



## ON THE UNION OF CLASSICAL AND SACRED STUDIES.

*Extract of a Letter of Professor Stuart.*

"Since the publication of Bishop Lowth's immortal work on Hebrew Poetry, discerning readers are ashamed to deny that all the essential qualities of true taste and good style exist in the scriptural writings. Every day this is becoming more and more manifest, by the illustrations which the subject is receiving, from men of the highest talents and most cultivated minds.

"What wonder now, if sober and enlightened Christian men, who have awakened from the dream of Cardinal Bembo, and of the ten thousand schools and colleges that have so long drunk in of his spirit, should throw their manacles away with violence, or smite the despots with them, who have so long rivetted them on? It is no wonder at all. When a Christian parent reflects, that his children, in order to their being educated at our seminaries, must wade through the polluted sink of heathen mythology: must be drilled, day and night, so as deeply to impress a full knowledge of it on their minds; must be so familiar with it as to make it a constant theme of meditation and delight; while, at the same time, the word of everlasting truth, the only sure guide to eternal life, the inestimable treasures of the divine riches, lie neglected upon the shelf, and are entirely, or almost entirely overlooked in the arrangements for education—I say, when a Christian parent reflects on all this, I do not, cannot wonder, that he rises up against it, and expresses his honest indignation. I commend him for it. I hope such expressions will be heard from one end of our land to the other, until preference of heathen writers to inspired ones shall cease, and until the Bible obtains the place which all Christians are sacredly bound to give it, in the education of their children.

"I cannot help feeling that the guardians of youth in our country will have a fearful account to render, if they overlook this great subject. Matters like these, are not to be decided by the custom and discipline of the schools; which are yet replete with many an usage that has come down from the age of Cardinal Bembo, and those who thought with him.

"*Sed—audi alteram partem.* There is, as we have seen, another side to this question. More than five centuries' experience has shown what the neglect and contempt of classics can and will do. It is in vain to reply against this, and say, The times occasioned the evils you complain. No, it was not so. It was neglect of literature which made the times. Nothing can be more certain than this; for as soon as literature revived, the times changed immediately. I am sorry to observe that some well meaning and able writers of our country wholly overlook these facts, which lie on the very face of religious and literary history, and treat the whole matter as though it were new, and now first to become a matter of experiment. But this is far from being correct. The experiment has been fully made—made for more than five hundred years. Is not

this long enough to settle the matter? And what was the result? Why—the *dark ages*. Yes, the *dark ages*, rightly so named; ages when men high in Church and State ‘darkened counsel by words without knowledge;’ ages when men became the mere tools of designing knaves and hypocrites; when kings turned pale, and kingdoms trembled at the frown of a bigot and a debauchee on the papal throne; ages when the Bible, being no longer understood, and of course no longer cared for, was taken away from the mass of the people, and was partially studied only by a few ecclesiastics; ages when men, not knowing any better, could be made by the assurance of designing priests, implicit believers in all the idle and abominable superstitions, which have debased the human mind below what even some forms of heathenism have done; ages when God’s word was not to be given to the people, lest they should know it, and detect the gross imposture which held their bodies and souls in more than Egyptian bondage;—these were the *dark ages*; dark indeed, blacker than Erebus, gloomy as the night that brooded over Pharaoh and his unbelieving court. God in mercy grant, that they may never—never return!

“But what has all this to do with *classic* study? Much; very much indeed. The Bible is a revelation by *language*. To know what it teaches, *language* must be studied and understood. The most important part of the scriptures, is in the *Greek* language. Greek then must be understood, in order to read it. But how is this to be accomplished? To read the New Testament only, can never give one such a knowledge of Greek, as to enable him to understand and interpret it with any good degree of reasonable confidence. The laws of Greek grammar, and of Greek philology in general, must be made to bear upon the New Testament. When God speaks to men, it is in language such as men employ. It is subject, therefore to the like rules and methods of interpretation. If this be not so, then a new revelation must be made in order to guide the interpreter. If it be so, then the more extensive one’s knowledge of Greek is, the better can he interpret the New Testament. There are hundreds of words and phrases in it, which can be fully and satisfactorily illustrated only from the Greek classics. With all the *Hebraisms* which it contains, it also contains a great deal of classic Greek, i. e. Greek which in its idiom fully accords with that of the Greek classic writers.

“Unless miracles are to be wrought anew, then, how can any one say, that the Greek classics need not be studied in order to interpret the New Testament? It is in vain to say this. There never was a good interpreter, there never can be, without such a knowledge. The nature of the case carries along with it a full demonstration of this. All right interpretation must be founded in the idiom, the *usus loquendi* of language. How can a man acquire this by studying only the Greek Testament, or even the Greek Testament and the Septuagint? It cannot be done. Those who know nothing by experience may maintain that it can be; but those who speak from experience, must certainly know better.

"Nor must we say, that we may concede the point as to *classical study for clergymen*; but the *laity* need not be called to this work, as it is unnecessary for them.

"Are the laity then to be shut out from a correct knowledge and study of the scriptures? Go preach this doctrine in the *eternal city*, the mother of abominations; but not in this free and *protestant* country. Much as I respect and love my brethren in the ministry, I do not wish the keys of the kingdom of heaven to be entrusted solely to their hands. This has once been tried—and the shadow of death spread over the nations. The sun of righteousness set, and polar midnight succeeded. No; I would fain have ten thousand times ten thousand laymen in our land, who are studying the scriptures with all their might and in the best manner, and who keep a watchful eye on all the authorized interpreters of the same.

"But surely we need not study *Greek and Latin*, in order to understand the Hebrew scriptures."

"Indeed? And is no light to be reflected from the New Testament upon the Old? Have Christ and his Apostles contributed nothing to explain to us the Old Testament? And if they have, how are we to understand what they have contributed? We must study Greek authors.

"Has the Septuagint translation, have Aquila, and Symmachus, and Theodotion, have Origen, and Eusebius, and Chrysostom, and Theophylact, and Theodoret, and other Greek Fathers, contributed nothing toward the understanding of the scriptures, both of the Old and New Testament? How, then, are we to acquire a knowledge of what they have contributed? The answer is, by a knowledge of Greek.

"And the *Latin* Fathers too—have Tertullian, and Lactantius, and Cyprian, and Jerome, and Rufin, and Ambrose, and many others, done nothing to help the student to a knowledge of his Bible? Have the great mass of grammarians, lexicographers, and writers of modern times, whose works are in Latin, done nothing to illustrate the Bible? If you say *no*, then you show yourself to be too ignorant to deserve regard; if you say *yes*, then Latin is to be studied.

"In short, it comes simply to this, that the enlightened philological study of the Bible is to be given up, or the Latin and Greek classics must be studied. The multitudes of admirable philological books that have been published to explain these, are some of the best exhibitions of the powers of the human mind in regard to the business of interpretation. The student, who intends forming himself after the best models, cannot be ignorant of such helps. It is utterly out of question. And as to expecting them in *translations* into English, that is equally out of question.

"Instead then of joining in the cry against the study of the classics, I would raise my feeble voice to the highest pitch of which it is capable, in protesting against expunging them from our list of studies. I would gladly see our schools all of a much higher philological cast than they yet are. But I would not have them study

the amatory poetry of Anacreon and Tibullus, nor the smut of Horace and Juvenal, nor the Atheism of Lucian. I would have expurgated editions—a *Cursus Classicus* of study, something like what Jacobs has made for the schools of Germany. I would have some portions of the Latin and Greek Fathers studied, as well as the Heathen writers. Have Christians any need of blushing at the study of Minutius Felix, Lactantius, Cyprian, and Augustine, in Latin; or of Chrysostom, Basil, Gregory Nazianzen, and others, in Greek? No—I can only express my astonishment, that young men are educated in Christian colleges, without even being taught to know that such men as these ever existed, much less that they are worthy of perusal. When I think on this, I can easily explain the honest indignation of some, who are exclaiming against the classics.

"I would fain see too, even at this late hour in the day, the Bible claiming some humble place, if no more, among the books of education. *Christian education* without the study of the Bible! a monstrosity in the religious world; a stumbling block to unbelievers. I am willing that this part of the subject should be held up, and dwelt upon, until Christian seminaries will act like Christians. I do sincerely hope, that the force of public opinion will ere long control this thing beyond all power of resistance. As a mere relic of antiquity, if nothing more, the Bible surely deserves study above all other books. But when we call to mind that it is *the word of life, the only sure guide to heaven*, the subject becomes overwhelming as to its importance, and forbids all justification of neglecting the Scriptures in the education of our youth.

"You perceive, Messrs. Editors that I am neither with the opposers of the classics, nor with their extravagant friends. *In medio tutissimū ibis*, will well apply here. I would say of classical studies, *these things ought to be done*; of sacred study, *this above all is not to be left undone*. I am not obliged to depress Greek and Roman genius and talent, because I believe, as I do, that the sacred writers have far exceeded it. I am not obliged, when I admire the majesty and glory of the sun, to speak reproachfully of the stars of light which adorn the sky. Why should I? The stars, I readily acknowledge are not *stars*; but are they not *stars*? The Greek and Roman classics are not, indeed, *the sun of righteousness* with healing in his beams; but they are constellations shedding some radiance over the deepest gloom of heathen night.

"Let us regard and treat them as such. This is all I ask, from their friends or foes. God's truth is not to bow to them; nor are they to be kept from acting their humble part, in opening our mind to see what that truth is. As *moral helps* we do not need their aid. We want no tapers, while the god of day is walking in majesty abroad. But as *philological, linguistic aids*, to teach us the use and idioms of language, they are absolutely invaluable. The more the Bible is studied, the more perfectly will this be known and felt. And when this is the case, the certain result will be, an increased (not a diminished) use of the classics. Then too the Bible—the

the word of everlasting truth—will successfully advance its claims to be read, and understood, and admired, and obeyed, by all the dear youth of this Christian land.

"God, in mercy to his Churches, defend them from an ignorant, half instructed race of ministers! God, in mercy to the souls of perishing sinners, grant, that his word, and all the helps to understand it, may be more studied, and more valued! Then shall I believe the harbinger to a better day is come, that the morning star of a new and glorious reformation has risen."

[FROM THE CHURCHMAN, NEW-YORK.]

Mr. Editor,—I find the following article in one of my late London periodicals:—

"*Generous Book Lender.*—Michael Begon, who was born at Blois, in 1638, was possessed of a valuable library which was free of public access. In the most of his books was written '*Michælis Begon et amicorum*,' i. e. *the property of Michael Begon and his friends*; and when he was once cautioned by his librarian against lending his books, for fear of losing them, he replied, 'I would rather lose them, than seem to distrust any honest man.'"

Now, apropos of this anecdote, I happen to know, sir, an individual who even surpasses Michael Begon in his generous freedom in imparting to others the benefit of his treasured store of knowledge. He is now a *Churchman*. But he was not always so.—Reading, and accident (or rather Providence) brought him to an acquaintance with the claims of our Apostolic Church. In the true spirit of the gospel precept, "freely ye have received, freely give," he is anxious that others should come to the knowledge of the truth, which was so long hidden from his own eyes. He is not only ready at all times to give every man that asketh, the reasons of his present principles, but desirous to enable men to seek and find for themselves. He has bought the writings of the primitive followers of Christ, and those of some of the eminent English divines on the subject of the distinct principles of our Church, and is actually about fitting up a room for their reception, when his townsmen, and "whoever will," may draw "freely" from the wells of truth, pure and undefiled. This, Mr. Editor, is a fact *within my knowledge*.

Yours, &c. ALIQUIS.

#### EARLY NOTICES OF THE CHURCH IN SOUTH-CAROLINA.

(Continued from page 114.)

1758-1759. The letters from the Society's Missionaries in this province in the year 1758, which have come safe to the Society, are few, through the various accidents, it is most probable, in this time of war, attending the ships by which they were sent.

The Rev. Mr. Durand, the Society's Missionary at St. John's Parish, informs the Society by his letter of Nov. 18, 1757, that he

and his family had been very sick in the autumn, but through God's mercy he was then growing better; and that his parishioners had subscribed three thousand pounds of that currency towards building a new Church.

The Rev. Mr. Garden, the Society's Missionary at St. Thomas' Parish, writes, that though he had been infirm for upwards of fifteen months, and he had not yet made use of the liberty which the Society had been pleased to allow him of removing to the Northern Colonies for some months, for the recovery of his health, nor should he do it without an absolute necessity, out of regard to his duty towards God, and his obligations to the Society in the station, in which they have placed him: his Church and Chapel are generally full on the Lord's day, and the people behave in a regular, serious, and attentive manner: he had lately baptized a negro child, whose parents are Christians, and was preparing an adult negro, whom he had formerly baptized, for the worthy reception of the Lord's Supper.

The Rev. Mr. Harrison, the Society's Missionary at St. James', Goose-Creek, writes in his letter of May 28, 1758, that his congregation is considerably increased, and he hath twenty-six white, and twenty regular negro communicants, and he had baptized eighteen white children, and five adult negroes after proper instruction, in the preceding half year.

1759-1760. The Rev. Mr. Clarke, Rector of the Church of St. Philip, in Charles Town, having quitted that station and returned to England, his successor in that Church, the Rev. Mr. Smith, very obligingly offers his service in a letter to the Society, dated Charles Town, July 25, 1759, to transact any affairs they shall please to employ him in in this province; and particularly in supervising the school for the education of the negroes in Charles Town, which is under his more immediate care, and continues to go on with good success, there being between fifty and sixty negro children, among whom Bibles, Common Prayer-Books, &c. will do much good; a number of them, to the value of £5, the Society have given directions to be sent to Mr. Smith, with their thanks for his very obliging letter.

The Rev. Mr. Harrison, the Society's Missionary at St. James', Goose-Creek, acquaints the Society in his letter, dated May 12, 1759, that the state of his Church is this, there are about two hundred families resident in a tract of land one hundred and eighty miles in length, and from ten to fourteen miles in breadth; and his congregation generally consists of about one hundred and fifty whites, and from fifty to sixty negroes; and that about sixteen miles from the Church, at a place called *Wassamsaw*, are eight families settled in a neighbourhood of a Chapel, where he officiateth five or six times in a year. According to Mr. Harrison's *Notitia Parochialis*, he had baptized fourteen children, and nine adults, in the preceding year; and his communicants consist of thirty-one white, and twenty-six negro persons.

The Rev. Mr. Martyn, the Society's Missionary at St. Andrew's Parish, acquaints the Society, in his letter dated January 1, 1760,



that the number of his communicants is increased, and that he had lately baptized two adults after proper instruction, that had been trained up among the Anabaptists. And in the last summer he took a journey into the back parts of the province, and found many of the inhabitants, educated in the *Christian* principles, sunk into a state of the grossest ignorance for want of a settled minister among them, and he endeavoured to instruct them, and baptized a number of their children. In this progress, which took Mr. Martyn up a month, he went as far as Augusta, in Georgia, and officiated twice there to a very crowded and decent congregation.

The Rev. Mr. Langhorne, the Society's Missionary at St. George's Parish, having for four years been severely afflicted with sickness, and seized, in the year 1756, with a complication of disorders, which deprived him of the use of his limbs, found himself obliged to resign that mission, and come to England to try the effects of his native air for his recovery; and he brought with him good testimonies of his care of his mission; but that poor clergyman still continues destitute of the use of his limbs, in very low circumstances, with a wife and two children. The vestry of St. George's Church have petitioned the Society for a successor to Mr. Langhorne; but the Society, upon mature consideration, are of opinion, that as by an Act of the Assembly of South-Carolina, £100 sterling per annum is allowed by the province to the officiating ministers in every parish, in which no mission is settled, it will best answer the good purposes of the Society, not to fill up the missions in this province as they become vacant, but to proceed to erect new missions in such places as through the poverty of the inhabitants stands very much in need of their charitable assistance.

But, at the same time, not to neglect South-Carolina in such religious matters as really want the Society's assistance: they have assisted the Rev. Mr. Immer, a Swiss clergyman, that lately arrived in England, and hath been ordained Deacon and Priest in the Church of England, in order to go and officiate as such with the license of the Lord Bishop of London to the Church of Purrysburg in this province, composed of French and German Protestants, the languages of whom he understands and is to officiate in: the expenses of himself and of his family from Switzerland to England, and of his necessary stay here having so far exhausted his small stock of money, that without the charitable aid of the Society he was utterly unable to proceed on his voyage thither.

“It is evident that much of labour, much of self-denial, is required of the parochial minister. In taking upon himself the cure of souls, the servant whom his Lord shall delight to honor will feel himself called upon to make great sacrifices. The man of pleasure and accomplishments will forego society; the man of business elevate his views beyond it; the man of taste bring himself to the sober duties of his calling; the man of literature and science so to speak, will shut his books. He has higher objects before him—objects, in comparison with which all other earthly pursuits sink into insignificance; and business, and society, and science, and literature, and accomplishments are to him as nothing. They will engage his hour of leisure, but never occupy his mind; they will continue his recreation, no longer be his work.”—*London Record*.

## POETRY.

FOR THE GOSPEL MESSENGER.

## LINES,

*Written on reading the account of the conversion of the Oneida Indians to Christianity,  
at a late visit made to them by Bishop HOBART.*

Oneida's limpid waters flowed  
More clear upon that day,  
When her wild sons with ardour glowed,  
To adopt the Christian way.

Nature was in her summer plight,  
Her loveliest array  
With rose and wild flowers bedight  
Her garments fresh and gay.

The sun smiled on the beauteous scene,  
Now spread before his view,  
And lit the landscape soft and green  
With beams of golden hue.

The blue ethereal vault displayed  
Its pure, unclouded face,  
The lake's calm bosom stood arrayed  
In nature's mirror'd grace.

On the smooth valley's grassy breast,  
The chiefs were all reclined,  
Listening to accents which impress,  
With holy truth the mind.

The Holy Man whose pious zeal  
Had caused the blest resolve,  
Now makes the eloquent appeal,  
Which all their doubts dissolve.

As borne by the inspired theme  
He paints in radiant hues,  
The glories which forever beam,  
In Heaven's eternal dews.

For those, whose pure, unshaken faith,  
In revelation's placed,  
Whose steps ne'er wander from the path  
By Holy Scripture traced.

Nature's wild children bend to hear  
The sacred words that tell,  
Of the eternal mansions where,  
The blest do ever dwell.

The forest mingled with their song  
Its hollow, moaning sounds,  
Bearing its hallowed notes along  
The lake's meandering bounds.

O! thus may nature ever bloom  
When Man would seek his God!  
Thus may he triumph o'er the tomb,  
And find the blest abode.

### RELIGIOUS INTELLIGENCE.

*Forty-third Diocesan Convention of South-Carolina.*—From the parochial reports we extract as follows:—

*“ St. Michaels—*The Sunday School for Coloured people has, during the summer, been in some degree new modelled, and it will in future, we hope, better answer the intent; although the difficulties must continue greater here, than elsewhere, of making its members, or its business, constant and uniform.

*“ St. Philip’s—*An Infant Sunday School has been commenced with about twenty-five pupils.

*“ St. Paul’s, Charleston District—*The Coloured School which had been suspended for some time, in consequence of the want of Teachers, has been reorganized, and is now in a flourishing condition, under the instruction of Coloured Teachers, whose prudence, intelligence, and piety, warrant the confidence which the state of society in this place requires. It is opened and closed with the Sunday School for the Whites, on the opposite side of the Church, under the same regulations, and the same superintendence.

*“ Ckrist Church Parish—*The congregation during the year, was remarkable for their seriousness and attention, in the time of public worship. Men, women and children, almost without exception, responded aloud, and in a manner that would have been a credit to any congregation in the State, whether in country or city. As it had pleased God to bestow on them the faculty of speech, so they were not ashamed to use that inestimable gift in his service, and to his glory. Even very little children were stimulated by the example of the more aged members of our community, to unite with them in prayer and praise to their Almighty Creator, and best Benefactor. It was peculiarly delightful to see fathers, and mothers, and children, come into our worshipping assemblies, and ‘fall low on their knees’ to invoke the blessing of God upon the spiritual labours of the day.

*“ St. Paul’s, Stono—*In Summerville, divine service has been held on every Lord’s day morning and afternoon, from June to November. On the first Sunday in August, the new Church of which we made mention in our last report, was so far completed as to enable us to make use of it. This is a neat and convenient building, and reflects equal credit on the labour of the workmen, and the taste and judgment of the acting Committee.”

*“ St. Luke’s—*The Chapel of Ease erected in Grahamville, was consecrated in April last, by the name of the ‘Chapel of the Holy Trinity;’ and during the following week, the Minister of the Parish, at the request of the Vestry and Wardens, was instituted into the Rectorship of the same. The Rector has occasionally held service, on different plantations, for the coloured population of the Parish. He has not, as yet, had an opportunity of judging of the result of the undertaking.

*“ Edisto Island—*On every Thursday afternoon during the summer months, divine service was held, and a select Sermon or Lecture read.

**"Claremont Church—**It is to me a source of unfeigned regret that I cannot at present report any apparent spiritual improvement in the congregation, of which I have the charge. If there has been any change during the past year, I fear it has rather been manifested in a greater degree of indifference to religion, and neglect of the public worship of God, and the ordinances of his Church. There appears to be no prospect of any increase to the Claremont Congregation, while every year the diminution of our number by death, solemnly warns us who are living, to prepare for our own latter end.

**"St. Mark's, Clarendon—**The Parsonage is to be finished in a few months.

**"St. Matthew's—**At Tottness, there has been erected a decently neat and plain building, every way adapted to the simplicity of that gospel worship, which must be performed in spirit and in truth.

**"St. Andrew's—**The number of persons regularly present at public worship, has been increasing; all the pews, except seven, being now taken, and most of them being, in general, occupied. The coloured persons have been separately instructed every Sunday, until the beginning of the unhealthy season, and appeared to be interested and benefited.

**"Grace Church, Camden—**The corner stone of the Church is laid, and the building is to be ready for consecration in six months from the date of the contract. I have accepted the invitation to become the Rector of the Church, and I have to say, with unfeigned gratitude to God, that this portion of his vineyard appears to be in a wholesome and prosperous condition.

**"St. Stephen's—**A class was formed in August, for the purpose of mutual improvement in the study of the Scriptures. Though of small beginning, the success of a short time affords some hope that others may be induced to engage in an undertaking so wise and useful."

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**Diocesan Sunday School Society of South-Carolina.**—We would call the attention of our readers to this Society, lately formed here, as an auxiliary to the 'General Protestant Episcopal Sunday School Union.' It consists of the Bishop of the Diocese, as President, all clergymen having auxiliary Societies and Schools, as Vice-Presidents, the members of the State Convention, and of auxiliary Societies, and the officers and teachers of auxiliary Schools. Any Society or School may become auxiliary to this Society, by sending to it a copy of its constitution and list of officers, and the sum of \$2 annually, with its report, on or before the first day of the meeting of the Convention. The business of the Society is to be conducted, in Charleston, by a Board of Managers consisting of the President, Vice-President, the male Superintendents of auxiliary Schools, and twelve other persons to be elected at each anniversary, which is on the Monday following the meeting of the Convention. A Depository has been established in Charleston, at which the books recommended by the General Union may be purchased at the prices fixed by them. A supply of books has been received, and is for sale at the Theological Library, No. 79 Broad-street, and at Mr. Babcock's Book-Store, No. — King-street. A circular letter has also been

sent to the parishes in the country, by a committee of the Society appointed "to take means for promoting the establishment of Sunday Schools and Sunday School Societies throughout the Diocese," soliciting their co-operation in this highly useful and important design.

*St. Stephen's Chapel, Guignard-street.*—A lady has sent to the Bishop \$50 which had been collected by her in aid of St. Stephen's Chapel. This amount has been appropriated towards the payment of a debt incurred for the building of said Chapel, in conformity to the wishes of the benevolent donors, all of whom are female members of the Episcopal Churches.

*New-York.*—A meeting of Episcopalians was held at Christ Church, New-York, on the 5th of April: several addresses were delivered, and resolutions passed, recommending the members of the Church throughout the diocese to take the Green Bay Mission to the Indians under their especial and permanent patronage. This mission was instituted by the Domestic and Foreign Missionary Society.

On the 6th of April, the 'New-York Protestant Episcopal Sunday School Society' celebrated its anniversary. A sermon was delivered by the Rev. John A. Clarke, from John, xx. 21. In the course of his sermon, he illustrated the submissiveness and cheerful confidence of faith, by an incident of a blind boy once met by him, during a severe storm, separated from his home by a swollen stream, and in the midst of his distress, discovered, accosted, and guided safely home by an anxious and affectionate brother, to whose care he *unhesitatingly, and with a perfect and cheerful confidence, committed himself.* Between 2500 and 3000 children were present.

*Tennessee.*—At the next Convention, it is expected six congregations will be represented. There are now three candidates for Orders in this new diocese, and it is expected there will soon be a fourth. It is proposed to form a Diocesan Sunday School Society.

*Confirmation of Seamen.*—It was administered by Bishop B. T. Onderdonk, in the Chapel of the United States' Navy, at Brooklyn, on the 20th of March, to thirteen persons, among whom were the commandant of the station, his wife, daughter, and two sons, (one a lieutenant.) About 300 sailors and marines were present. "The interest of the occasion (writes a witness) was considerably increased by the circumstance that this was the first instance in which the rite of Confirmation was ever administered in any of the chapels of the United States' Naval Stations, or on board any of their ships of war. Although the government makes no provision for any particular mode in which public worship is to be conducted on board our ships of war, or in the chapels of our naval stations; yet, it is gratifying to Episcopalians to know, and I am assured of the fact upon the best authority, that the members of the naval service, from officers high

in command, through the various grades, down to the humble seaman, although a very large majority of them have been brought up in other communions, evince a very general and decided preference for the service of the Episcopal Church."

*The Church at Unity.*—The Episcopal Recorder notices, as a cause for thankfulness, the general establishment of peace and good will in all our borders. "We present this volume of our paper, to a Church without parties—to a communion, in which a concern for the great and all important progress of real religion, is fast swallowing up all the minor, local, and personal subjects of discord."

*Great-Britain.*—There are very few competent to form an opinion who do not acknowledge the extremely critical situation in which this country is placed. "It is in these circumstances, if in any, that a nation should seek to its God. All these things are coming upon us by his permission, and under his direction. Infidelity is rampant amongst us, and with bitter contempt it laughs at this scriptural statement; worldliness in its various colours and garbs is spread over the country, and it grovels too low to see the hand that smites; immorality and vice shrink from all communication with the Almighty; the seekers of this world's honors and preferments are considering what will be most acceptable to those in whose gift they are; the timid and irresolute are waiting to see what others do. It remains to be seen, whether the voice of the true, faithful, zealous, uncompromising witnesses of God in this evil age—of the men who, when scripture is clear, confer not with flesh and blood in the discharge of their duties—will so reach the throne, the government, and the legislature, as to prevail with the nation, through the instrumentality of its constituted authorities, to proclaim a fast, to call a solemn assembly, and thus to declare, in the eyes of infidel France, of Europe, and of the world, that we look to God for help and protection in our time of trouble—in the day of our threatened judgments."—*London Record.*

#### NEW PUBLICATIONS.

*Family Visitor, and Sunday School Magazine.*—This instructive and interesting periodical, we are happy to observe, has been revived. It now appears in the form of a newspaper and weekly, instead of as a magazine and once a fortnight, as formerly. We hope it will be taken and read generally, but more particularly by parents, Sunday School teachers, and the elder children attached to our Churches.

*The Churchman.*—Several numbers of this new, weekly, Episcopal periodical, published at New-York, by the Rev. John W. Curtis, have appeared. It is recommended by the Bishop in a circular to the clergy and laity, in which he says—"You will all understand the designed character of the paper, when I express the full conviction that it will be such as our late Bishop, were he on earth would approve. It will be its object to carry on the blessed work in which his affections and labours were so absorbed, on the principles, and in the way which his judgment uniformly approved, and which he so faithfully and diligently pursued in every department of his varied and extensive services. You will not misunderstand my motive in adopting this method of laying before you the anticipated character of *The Churchman*, as a strong ground on which to build our unqualified recommendation of it to the favorable regards, and the liberal patronage, of the diocese. I have adopted it as setting forth, in a manner at once concise, and clearly understood by you all, the



stand which the paper may be expected to take on all questions connected with religious principles and duty." We have no doubt it will be a valuable paper to the Church and to its readers.

*Defence of Kenyon College.* By the Rt. Rev. P. Chase, D.D.—Certain charges having been made against Bishop Chase, the benevolent founder and President of this institution, (by an individual to whom we are unwilling to assist in giving even the consequence of being named at all) he has published a full statement of the rise, progress, situation and dangers of this institution, in which no man who loves his country, the Church, or our common Christianity can fail to be deeply interested. We sincerely hope, that though the slanderer "meaneth not so, neither doth his heart think so," the effects of this attack will be an increased interest in Kenyon College, and a large accession to its funds both from home and abroad.

Whatever doubts may have existed as to the claims of this institution, no man can rise from the perusal of the pamphlet before us, without being convinced that they are very strong, and second only to those of the Christian and philanthropic institutions which, existing in his immediate neighbourhood, of course claim a precedence in his affections and exertions. But it is not necessary to plead the cause before us. No man can do it better than the Bishop himself.

To his brethren, the Bishops, he says:—"You are by constitution, confirmed by civil charter, the visitors of our College. When it errs, you are to bring it back to the path of duty: and when it prospers, to you it looks for words of commendation. Its honour is your honour: and its future destiny is interwoven like web and woof, with the venerable names of those whom I am now addressing.

"Will not, then, an Institution, thus in alliance with our most excellent characters, and with the best interests of our Church and country—an Institution possessing, by reason of its peculiar nature and situation, more means of doing good on a great scale in this western country, than all others put within your reach—an Institution now struggling with difficulties, arising solely from its own magnitude, and the peculiar crisis of its affairs—an Institution now suddenly attacked by a second Korah, vain and sacrilegious in the extreme, from whom we have suffered much, and still must suffer more—will not our Institution, thus situated, command your sympathies?

"Bear in mind, that Kenyon College is the offspring of a public providence, and as such, should receive the support of public men. A child of the age of beneficence, in which God hath cast our lot, and adopted into the family of the Episcopal Church in particular, it has a rightful claim on the Bishops themselves for supporting patronage. From its birth to the present moment, the eyes of the Christian public have been fixed on it; and those who have charge of its tender infancy have not been unnoticed: and should it expire untimely, the event will be proclaimed by a shriek of anguish, wherever the love of truth and piety has extended."

To the Christian community:—"In thus urging our claims, to the attention of the Episcopal Church in particular, we do not relinquish those which we have on the Christian community at large. What is peculiarly the duty of the Episcopal Church on some grounds of consideration, may be no less binding, for other reasons, on the consciences of others. All Christians in our country are, at this moment, fighting a battle with the enemies of God and all goodness: and it would be well for them, so far to make friends of this mammon of unrighteousness, as to learn wisdom from their example.

"These enemies join their forces, or separate, as seems best for their common purpose. If one is attacked, the rest think it for their common interest, to come to his support; and this happens to a much greater extent, than Christians have been, till of late, aware of."

And to the public at large:—"Ohio is not the only portion of our country interested in the fate of Kenyon College. The whole United States are bound to sympathize in her sufferings and promote her welfare. Europe holds America responsible for the safe keeping, the prosperity or adversity of this Institution. This expression may seem to be taking high ground; but it is no higher than truth can maintain. Whatever America may have done, to attract the attention of Europe, the subject of Kenyon College has seldom failed to add the feelings of tenderness to those of respect, and to mingle the sweets of Christian charity in the cup of national intercourse. So true is this remark, that I feel a thrill of delightful consciousness in my soul in making it, which is difficult to express. And just in proportion as this sentiment is exquisite, is my confidence unshaken, that after all the difficulties which we have suffered, or may suffer, one thing is true; that if America

do not help me to carry on and accomplish the plan of Kenyon College, Protestant Europe will."

"Every person who reads these lines, whether in America, Europe, or Christendom, is most earnestly entreated to send to me some token, however small, as a hearty 'God speed' to our cause—some means whereby, before I die, I may be enabled to finish 'the work which God hath given me to do.'"

*The Moral Efficacy of the Christian Ministry, how best secured: A Charge to the Clergy of the Protestant Episcopal Church in the State of South-Carolina, delivered in St. Michael's Church, on the 10th of Feb. 1831, by Nathaniel Bowen, D. D. Bishop of the Protestant Episcopal Church in South-Carolina.*—We continue our observations from last month.

The second topic is thus stated, "The sound doctrine of Christ, always the same, should be ministered by those, at once well enough instructed to vindicate and maintain it, and holy enough to adorn and exhibit it in all its proper influence, by their own example."

Happily the Christian world seem at last nearly united on this point. They who once opposed the systematic education of the Clergy, are now perfectly still on this subject, or are preparing to have their own Theological Seminaries.—But the following quotations will be read with pleasure: "The personal holiness of the Minister of religion, will contribute in some degree, perhaps, to supply the defect of a moral influence from intellectual sufficiency, of which it may be his and the Church's misfortune, that he should be incapable; and we are readily enough made sensible of the immense aggravation of this latter evil, which, from the want of such holiness, must ensue. Of the two species of deficiency, moreover, we can with no hesitation pronounce, from which it is worst, that the Church should suffer evil—a too little instructed, or a too little exemplary Ministry. It is easy enough, perhaps, to see the wider extent of the evil of unholy conduct, in him who should be a guide to others—than of inadequate capacity to teach—but it is easier still to see the influence, which evangelical virtue, and a due degree of erudition and skill combined, must have, to hold the minds of men, in awe of the instruction, which God, by the mouth of his Ministers dispenses to mankind; and induce the reverent conformity of their life and action, to the well demonstrated requisitions of his word."

The following remarks appear to us particularly valuable and seasonable: "With respect to personal character in the Ministry, corresponding with the sacred importance of its objects, and necessary to its moral efficacy, I will beg leave only to suggest, the scrupulousness with which, it becomes us to preserve the holiness of individual professional conduct, clear of all incongruous admixture of a secularity, that would confound us, either, with the anxious seekers after wealth; the ambitious aspirers to any distinction which is merely worldly, whether it be that which comes of the pride of life, accomplishments or letters; or with the bustling agitators of civil politics; where while we may identify ourselves in a manner unnecessary to our undoubted right to think and speak of the civil questions which may agitate the public mind, with some of our brethren, in no degree to the advantage of the moral influence of our calling; we must alienate ourselves from others, to its certain and irremediable disadvantage."

The third topic of the Charge is the obligation of inculcating the morals of Christianity: "The preaching of them like that of St. Paul, should as far as so feeble powers will admit, carry to those who hear it, a seaching, penetrating influence, that will induce, in the breast of each of them, the anxious investigation, *whether he may not be, himself, the man.* I advert not, in thus slightly touching upon this topic, to any danger of your insisting on faith, to the exclusion of the righteousness: it should produce. This monstrous corruption of the great and all important feature of reformed Christianity, '*justification through faith,*' which has sometimes brought much dishonour upon its name, has very rarely, at any period exhibited itself in the Church of which we are members; and the apprehension, cannot reasonably be entertained, that any abettors or teachers of it, will, in our day, or in future, infest the household of our faith. The day for such an outrage upon truth

"Let every man who hears you preach; every man who witnesses your performance of your sacred functions; every man who is admitted to your society and conversation, be made aware that there is thus much distinction in your character; (devotedness to the holy objects of the Ministry) and that your main object is that of your profession"—Heber.

and humanity is departed, to return, we may reasonably hope, no more. I know, at least, of no sign, of the Antinomian delusion or imposture (for one or the other of these characters it *must* bear) within the borders of our Church. The error among us, may possibly be, that of insisting too little, on faith, in order to its justifying and saving power supposing and involving obedience of the law of Christ; it is not likely to be, that of urging the utter vanity and inutility of works, in order to the salvation of the believer."

The *fourth* and last topic is "the right religious nurture of the young." Every sentence here demands the attention of the members of the Church in general, and more particularly as of the Clergy, so of parents and sponsors. We have room only for what follows: "Surely we are not to forego our obvious, present duty, because of contingencies that may frustrate it! What, on the other hand, can be a more urgent plea with us in behalf of the young of our flocks, than these difficulties and dangers, to which the religious principle in their minds is exposed, in their preparation for the scenes of life awaiting their maturity? The instruction of them, which, in their earlier years, is our duty, is the more indispensably obligatory, because of these difficulties and dangers, and should be prosecuted with a prudent, but anxious and unwearyed zeal. The utmost that we can do to impress them distinctly and indelibly, with the principles of sound religious faith and virtue, should be done. The instruction of which Sunday Schools are the so easy and pleasant means, should, with the help of parental persuasion and authority, be carried out to the utmost effect it will admit; and all that it can possibly be made to operate, towards the formation of the youthful mind, unchangeably to what is good, should be the least that should satisfy our solicitude. The occasions, moreover, of instruction to be given preparatory to confirmation, should be occasions of duty, in this respect, extensively and as thoroughly as possible improved. A gracious Providence may thus enable us to prevent, by the effectual prepossession of them with the elements and principles of Christian knowledge, belief and duty, the spoiling of the minds of the young; and the impression which we had been permitted to be the happy instruments of making, may be found still clear and unimpaired, when the almost fatal ordeal of academic education, as it is, shall have been passed. Thus may we rescue the immortal interests of the young, whom we had borne on our hearts before the Lord, and for whom we had cherished a concern which these by nature nearest to them knew not of, from the evil of the world, and still present them, to that God, to whom it had been our office to dedicate them in baptism, objects of his continued favour. Thus may we save them from the malignant influence of a cruel infidelity, that would make havoc of their souls; and thus in the maturing character of their religious virtue, contribute to that moral effect of our Ministry, which will make the world confess its claims to be regarded with gratitude and honour. Perhaps in no other way can we contribute so much to the common amount of practical moral virtue, as by thus founding the character of men, upon the only principles on which it can rest, happy and secure, through all the ills and trials, the conflicts and dangers of life, as by making the young, for whom we are solemnly and sacredly bound to carry continually in our hearts, the most anxious concern, even from their youth up, obedient servants of the Lord, their God."

"As every kind of human good carries with it, its own peculiar evil, so the civil organization of our country, of its own nature, tends to make the ambition of civil distinction, too much the dominant principle of the character of our youth—while the proneness of parents, to attach an importance to such distinction, countervailing even the moral interest of their being, will be seen to induce on their part, an indifference to every obstacle to this, however visible, which may be supposed, by the surrender of it, to be avoided. Whether springing from causes such as these, and unfavourable moral influences of education carelessly overlooked or disregarded, or not, the fact is not to be disguised, that there is both a speculative and practical irreligion prevalent among the youth of our country, (I speak not, of course, of our portion of it only) seriously threatening to introduce the most ruinous indifference to all long established principles, maxims and rules of moral virtue. It is even said to affect for itself, sometimes, the sanction of the science and philosophy of their day, and of their pupilage."

"In his annual addresses to the Convention, the Bishop has frequently adverted to this very important subject. In his last address (p. 80 of the *Gospel Messenger*, for March) he has noticed it in a peculiarly interesting manner. We sincerely hope that these pious and benevolent and judicious efforts will not be in vain—that

those chiefly concerned will seriously ponder the subject, and have grace to fulfil the obligations which devolve upon them as parents, or which they have voluntarily assumed as sponsors or guardians.

*The American Pulpit; a series of Original Sermons. By Clergymen of the Protestant Episcopal Church.* Published monthly, at Boston.—It is obvious that such a publication may be made interesting, and instructive, and creditable to our Church. There seems a call for it in the existence of a similar periodical containing generally the discourses from ministers of other denominations. Our people ought of course to prefer instruction adapted to their own views of scriptural truth. We have before us the first three sermons. That of the Rev. Mr. Potter is peculiarly animated and full of admirable suggestions. It was delivered before the 'Connecticut Church Scholarship Society.' The following brief extracts cannot fail to invite to the perusal of the whole sermon:—"We are members of a Church which we profess to regard as the pillar and ground of the truth; a Church possessing a divinely constituted ministry, a scriptural and fervid liturgy, and articles of faith, conspicuous alike for their fulness and their simplicity; a Church, which taking its stand midway between the phrenzies of enthusiasm, and the languor of indifference, spreads out its goodly shadow, and invites all who are weary to come and be at rest. It is a Church which breathes through all its institutions an earnest solicitude for the souls of men, and which, in the parent country, has ever been found foremost in bearing to those who are in darkness the light of redemption. It is a Church, in fine, which is just emerging from the clouds of prejudice and hostility cast around it, partly by its own unfaithfulness, and partly by political events; which is fast becoming an object of good will to all parts of our land, and the ministrations of which are now called for, not only in the rising cities and villages of the West, but through many a district and in many a hamlet of this home of the Pilgrims. To us, then, as members of such a communion; urged by the double motive of love to our Master and devotion to our Church; regarding the maintenance and diffusion of our sentiments not only as important, but as involving the very existence, in their integrity, of primitive truth and order—to us above all others this call of the text is addressed. Whom shall I send, and who will go for me, saith this voice of the Lord, to us!"

"Whatever affects the piety of the rising generation, must affect the number of candidates for the clerical profession. And it is here, if we mistake not, that you will find one great secret of that dearth of labourers, which you so loudly and deeply deplore. If parents had been faithful to their offspring; if the Church had remembered, what it owes to those children, who have been taken into its arms, and have received its maternal blessing; and if sponsors had not neglected to put these children in mind, what a solemn vow, promise and profession has been made in their name—in such case, I say, there could have been no deficiency of labourers. Early impressions are controlling and permanent; and had these impressions been thoroughly religious; had the opening minds of our children been greeted with the lessons of Christian instruction; had they been taught what they owe to their Saviour, and to those for whom that Saviour died; had they, in short, been made to know and to feel the dignity of going forth in the name of Christ, and diffusing the riches of his grace—it cannot be, my friends, that so many would have shrunk from this sacred and honorable service. It cannot be, but that multitudes would have been found eager for a place at the Holy Altar, and burning for permission to preach to perishing Pagans even, the gospel of peace. But as it is, who can wonder that Churches languish, and the ways of Zion mourn?"

"If we are in earnest in this cause, we must have done with sloth and prevarication. When called upon to labour in its behalf, we must not feign excuses of inability, or feel that since we are unable to do much, we need do nothing. We must not put in a plea that we are insignificant and useless—a plea which, though it savours of humility, is the real offspring of pride and indifference. No! let us feel our insignificance when we kneel before God in prayer; let us feel our insignificance when we presume to go forth to any duty in the spirit of self-dependence; but when we go forth relying on the grace of God to sustain and help us, then let us feel that we are mighty, that we can do all things through him that strengtheneth us. Let us feel that so long as life is spared, we are bound to labour for the extension of the gospel; and if we cannot take an important part in this enterprise, let us imitate the sainted Elliott, who in the last hours of a most useful and noble life, when he could no longer labour in his accustomed vocation, was found teaching an Indian child its alphabet! Yes! let us be willing to occupy the humblest, meanest

post, remembering that any service to our Master, is better than none, and remembering too, that on the fidelity with which the smallest trust is discharged may depend the fate of our cause."

The title, "*American Pulpit*," we humbly conceive is inappropriate, because it implies that the discourses are to be indiscriminate as to Christian denomination. We like, as one of our contemporaries well remarks, that "things should be called by their right names." And we do think there is more merit "in the breach than in the observance" of the custom now so prevalent of one denomination of Christians appropriating to itself, by title at least, the whole Theological Seminary, Missionary, and Sunday School concern. The definite article "the," is sadly misused in this country at least.

### *Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.*

The Rev. Allston Gibbes was elected, on the 4th ult. Librarian, in the room of Mr. E. Thayer, who declined a re-election. Library hours from 12 to 2 o'clock.

The Treasurer reports:—One Life Member, Miss Harriet H. Blake, \$50. Christ Church Auxiliary Society, for 1829 and 1830, paid \$58.

### MARRIAGE.

Married, in St. Michael's Church, on the 4th of April last, by the Right Rev. Dr. Bowen, the Rev. David McElheran, Minister of St. Stephen's Chapel, to Miss Eliza Ann Young.

### OBITUARY NOTICES.

Died in Pittsburgh, Penn. Dec. 23d, 1830, the Rev. John T. Adderly.

Died in Philadelphia on the 12th Feb. 1831, the Rev. Robert Blackwell, D. D. aged 84.

### EPISCOPAL ACTS.

#### ORDINATION.

By the Right Rev. Dr. Moore, Bishop of the Protestant Episcopal Church, in Virginia. On Sunday February 6, 1831, in Christ Church, Richmond, Mr. John H. Saunders, of Edenton No. Ca. was admitted to the Holy Order of Deacons, under a Letter Dimissory from the Right Rev. Dr. Bowen, provisionally the Bishop of North-Carolina.

#### CONSECRATION.

By the Right Rev. Dr. Bowen, Bishop of the Protestant Episcopal Church in South-Carolina.—On Friday, April 22, 1831, St. James' Church, on James' Island, was solemnly consecrated to the Christian worship of Almighty God. This building was erected, many years ago, as a Chapel of Ease to the Parish Church of St. Andrew; but after the removal of the Rev. Dr. Mills, it fell into decay. It has lately been thoroughly repaired, and the sublime and holy service of the Episcopal Church, is once more heard within its sacred walls.

### PROCEEDINGS OF SEVERAL OF THE CLERGY.

At a meeting, held on the 25th of April, of such of the clergy as could conveniently be convened, in Charleston, to consider what measures it might be proper to adopt, in consequence of the intended visit of Bishop Bowen to England, for the recovery of his health, it was unanimously resolved:—

That it is becoming the relation which subsists between us and our diocesan; it is due to his character, and usefulness; and it is gratifying to our own feelings, to tender to him, as we do on this occasion, our affectionate sympathy; and we beg leave to assure him of our ardent desire and prayer, that the Almighty would be pleased to watch over him, and (if it be the divine will) re-establish his health, restore him, in due season, to the diocese, and permit our Church long to enjoy the privilege of his example, his coun-



those chiefly concerned will seriously ponder the subject, and have grace to fulfil the obligations which devolve upon them as parents, or which they have voluntarily assumed as sponsors or guardians.

*The American Pulpit; a series of Original Sermons. By Clergymen of the Protestant Episcopal Church.* Published monthly, at Boston.—It is obvious that such a publication may be made interesting, and instructive, and creditable to our Church. There seems a call for it in the existence of a similar periodical containing generally the discourses from ministers of other denominations. Our people ought of course to prefer instruction adapted to their own views of scriptural truth. We have before us the first three sermons. That of the Rev. Mr. Potter is peculiarly animated and full of admirable suggestions. It was delivered before the 'Connecticut Church Scholarship Society.' The following brief extracts cannot fail to invite to the perusal of the whole sermon:—"We are members of a Church which we profess to regard as the pillar and ground of the truth; a Church possessing a divinely constituted ministry, a scriptural and fervid liturgy, and articles of faith, conspicuous alike for their fulness and their simplicity; a Church, which taking its stand midway between the phrenzies of enthusiasm, and the languor of indifference, spreads out its goodly shadow, and invites all who are weary to come and be at rest. It is a Church which breathes through all its institutions an earnest solicitude for the souls of men, and which, in the parent country, has ever been found foremost in bearing to those who are in darkness the light of redemption. It is a Church, in fine, which is just emerging from the clouds of prejudice and hostility cast around it, partly by its own unfaithfulness, and partly by political events; which is fast becoming an object of good will to all parts of our land, and the ministrations of which are now called for, not only in the rising cities and villages of the West, but through many a district and in many a hamlet of this home of the Pilgrims. To us, then, as members of such a communion; urged by the double motive of love to our Master and devotion to our Church; regarding the maintenance and diffusion of our sentiments not only as important, but as involving the very existence, in their integrity, of primitive truth and order—to us above all others this call of the text is addressed. Whom shall I send, and who will go for me, saith this voice of the Lord, to us!"

"Whatever affects the piety of the rising generation, must affect the number of candidates for the clerical profession. And it is here, if we mistake not, that you will find one great secret of that dearth of labourers, which you so loudly and deeply deplore. If parents had been faithful to their offspring; if the Church had remembered, what it owes to those children, who have been taken into its arms, and have received its maternal blessing; and if sponsors had not neglected to put these children in mind, what a solemn vow, promise and profession has been made in their name—in such case, I say, there could have been no deficiency of labourers. Early impressions are controlling and permanent; and had these impressions been thoroughly religious; had the opening minds of our children been greeted with the lessons of Christian instruction; had they been taught what they owe to their Saviour, and to those for whom that Saviour died; had they, in short, been made to know and to feel the dignity of going forth in the name of Christ, and diffusing the riches of his grace—it cannot be, my friends, that so many would have shrunk from this sacred and honorable service. It cannot be, but that multitudes would have been found eager for a place at the Holy Altar, and burning for permission to preach to perishing Pagans even, the gospel of peace. But as it is, who can wonder that Churches languish, and the ways of Zion mourn?"

"If we are in earnest in this cause, we must have done with sloth and prevarication. When called upon to labour in its behalf, we must not feign excuses of inability, or feel that since we are unable to do much, we need do nothing. We must not put in a plea that we are insignificant and useless—a plea which, though it savours of humility, is the real offspring of pride and indifference. No! let us feel our insignificance when we kneel before God in prayer; let us feel our insignificance when we presume to go forth to any duty in the spirit of self-dependence; but when we go forth relying on the grace of God to sustain and help us, then let us feel that we are mighty, that we can do all things through him that strengtheneth us. Let us feel that so long as life is spared, we are bound to labour for the extension of the gospel; and if we cannot take an important part in this enterprise, let us imitate the sainted Elliott, who in the last hours of a most useful and noble life, when he could no longer labour in his accustomed vocation, was found teaching an Indian child its alphabet! Yes! let us be willing to occupy the humblest, meanest



post, remembering that any service to our Master, is better than none, and remembering too, that on the fidelity with which the smallest trust is discharged may depend the fate of our cause."

The title, "*American Pulpit*," we humbly conceive is inappropriate, because it implies that the discourses are to be indiscriminate as to Christian denomination. We like, as one of our contemporaries well remarks, that "things should be called by their right names." And we do think there is more merit "in the breach than in the observance" of the custom now so prevalent of one denomination of Christians appropriating to itself, by title at least, the whole Theological Seminary, Missionary, and Sunday School concern. The definite article "the," is sadly misused in this country at least.

### *Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.*

The Rev. Allston Gibbes was elected, on the 4th ult. Librarian; in the room of Mr. E. Thayer, who declined a re-election. Library hours from 12 to 2 o'clock.

The Treasurer reports:—One Life Member, Miss Harriet H. Blake, \$50. Christ Church Auxiliary Society, for 1829 and 1830, paid \$58.

### MARRIAGE.

Married, in St. Michael's Church, on the 4th of April last, by the Right Rev. Dr. Bowen, the Rev. David McElheran, Minister of St. Stephen's Chapel, to Miss Eliza Ann Young.

### OBITUARY NOTICES.

Died in Pittsburgh, Penn. Dec. 23d, 1830, the Rev. John T. Adderly.

Died in Philadelphia on the 12th Feb. 1831, the Rev. Robert Blackwell, D. D. aged 84.

### EPISCOPAL ACTS.

#### ORDINATION.

By the Right Rev. Dr. Moore, Bishop of the Protestant Episcopal Church, in Virginia. On Sunday February 6, 1831, in Christ Church, Richmond, Mr. John H. Saunders, of Edenton No. Ca. was admitted to the Holy Order of Deacons, under a Letter Dimissory from the Right Rev. Dr. Bowen, provisionally the Bishop of North-Carolina.

#### CONSECRATION.

By the Right Rev. Dr. Bowen, Bishop of the Protestant Episcopal Church in South-Carolina.—On Friday, April 22, 1831, St. James' Church, on James' Island, was solemnly consecrated to the Christian worship of Almighty God. This building was erected, many years ago, as a Chapel of Ease to the Parish Church of St. Andrew; but after the removal of the Rev. Dr. Mills, it fell into decay. It has lately been thoroughly repaired, and the sublime and holy service of the Episcopal Church, is once more heard within its sacred walls.

### PROCEEDINGS OF SEVERAL OF THE CLERGY.

At a meeting, held on the 25th of April, of such of the clergy as could conveniently be convened, in Charleston, to consider what measures it might be proper to adopt, in consequence of the intended visit of Bishop Bowen to England, for the recovery of his health, it was unanimously resolved:—

That it is becoming the relation which subsists between us and our diocesan; it is due to his character, and usefulness; and it is gratifying to our own feelings, to tender to him, as we do on this occasion, our affectionate sympathy; and we beg leave to assure him of our ardent desire and prayer, that the Almighty would be pleased to watch over him, and (if it be the divine will) re-establish his health, restore him, in due season, to the diocese, and permit our Church long to enjoy the privilege of his example, his coun-

sels, and his services, and that a copy of this paper be transmitted to Bishop Bowen, and printed in the 'Gospel Messenger.'

Signed in behalf of the meeting.

C. E. GADSDEN, *Chairman.*

A. GIBBES, *Secretary.*

#### REPLY.

Cannonborough, April 26, 1831.

*Rev. and Dear Sir,*—The expression which you have transmitted to me in behalf of my brethren in the ministry, of their sympathy, on the occasion of my being obliged, by an afflicting Providence, to absent myself from home and my duties, could not but be received with the liveliest sensibility to its kindness. The most affectionate devotion of myself to their happiness and welfare, in the relation which I bear to them and their Churches, is the only ground of claim that I can feel myself to have upon this friendly consideration. In this, at least, I have never been sensible that I was or could be wanting; and now that I am so painfully to be separated from them, my earnest, constant prayer will be that the blessing of God may rest upon them individually and collectively, with every influence conducive to the happiness of this life, and of that which, beyond it, remains for the people of God.

I shall carry with me, let me beg you to assure my brethren, the sense of their kind remembrance, and their prayer in my behalf, to console and cheer an absence in the necessity of which I endeavour to acquiesce, with hope of a result from it, favourable to my continuance somewhat longer in a service, in which I love to labour, even with the little strength which I ever have been permitted, or can ever expect to be permitted to bring to its work.

I am, Rev. and Dear Sir, affectionately,

Your Friend and Brother,

N. BOWEN.

Rev. Dr. GADSDEN, *Chairman of a meeting of the Clergy.*

The Bishop sailed for Liverpool, accompanied by the Rev. Paul Trápier, on the 27th April.

#### CALENDAR FOR MAY.

1. *St. Philip and St. James.*
2. Monthly Meeting of the Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.
8. *Rogation Sunday.*
11. Pinckney Lecture at St. Philip's Church.
12. *Ascension Day.*
22. *Whit-Sunday.*
23. *Whit-Monday.*
24. *Whitsun Tuesday.*—Anniversary of the Episcopal Female, Bible, Prayer-Book, and Tract Society—meeting at St. Stephen's Chapel, at 12 o'clock, M.  
Anniversary Meeting of the Charleston Pro. Epis. Sunday School Society—Address by the Rev. Mr. Lance, at 4 o'clock, P. M.
29. *Trinity Sunday.*

#### ERRATUM.

Page 127, line 5 from bottom, in Bishop Bowen's letter—the words, "as a thing admitting of no qualification," in some copies are misplaced. They should have been in line 10, between the word *stated*, and the word *that*.